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# Social Postess



Racial Intermarriage—A Symposium

# Social Progress

Published by the Department of Social Education and Action of the Board of Christian Education of The United Presbyterian Church in the United States of America to provide a forum for the church on subjects of social concern for Christians. It includes program resources, legislative developments, and guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies. Articles represent the opinions of the authors.

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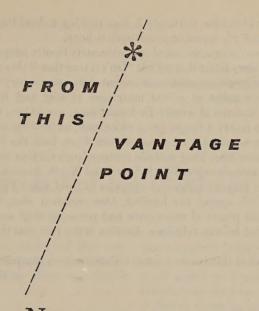
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Not infrequently we receive the suggestion that an issue of Social Progress deal with the problem of racial intermarriage. In the following pages we offer several thoughts on the subject.

On few issues is there so much heat and so little light. Yet the problem of intermarriage nearly always comes up when desegregation is earnestly and openly discussed, and even when the question is not actually raised, it lurks unspoken in the minds and hearts of many persons sincerely and positively concerned about race relations. When the meeting breaks up, the issue often arises in private conversations. And when it is brought out in the open, persons frequently gravitate toward one of three camps—the hotly opposed, the vehement defenders, and the inarticulately uncomfortable. Nearly everyone ends up with a stomach-ache.

Although we have no illusions that the social, political, economic (yes, and psychological) conflicts attendant upon the rapid elimination of segregation and discrimination in church and society will be resolved if only everyone would think straight about the question of interracial marriage, we do believe that the virulence of these conflicts can be eased by a little more straight thinking on the subject, particularly if that thinking is done consciously by Christians as Christians in the context of the gospel of Jesus Christ.

The easiest way to handle the question, "Would you want your daughter . . . ?" is with the flippant and facetious answer, e.g., "Which one do you have in mind?" but such cavalier treatment of what is usually a sincere, if perhaps ambiguous, inquiry hardly

behooves a Christian. Certainly it does nothing to heal the stomachache in which the question sometimes is born.

Three months ago, we asked approximately twenty people to reply to an imaginary letter that asked: "Isn't it true that if this movement toward desegregation continues unabated in our country there will be a large number of mixed marriages at best and illegitimate interracial liaisons at worst? Be honest now, would you want your daughter to marry a Negro (or a white man, as the case may be)?"

The respondents are men and women from both the Negro and white communities. They include pastors from various parts of the country, theologians from both South and North, housewives, staff members of major boards and agencies of the United Presbyterian Church. Each speaks for himself. One common element among them is their practical experience and personal skill and wisdom in the field of human relations. Another is the fact that they are all Christians.

The result is this issue of Social Progress—a symposium.
—SEA Staff

By Markus Barth
The Federated Theological Faculty
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### Marriage Is Not the Chief End of Man

It is necessary and good that you raise the question of racially mixed marriages. Here is what I think:

1. All talk and all striving for desegregation and for full equality and community of rights and duties of the people of different races living together in America is but rubbish and blindfolded groping or beating about the bush-unless it includes the willingness to accept and to protect racially mixed marriages. Hic Rhodus, hic salta! Desegregation, integration, equalization (or whatever you want to call the full application of the constitution of this country) cannot stop at the door of sex. It rather includes sexual relations. The redemption of total man, be he "male or female," rural or industrial man, laborer or teacher, makes it impossible to relegate one of these realms, for instance, the realm of sexual relations, to the prison or reservation of an intangible taboo. If it is yet done, the result is a juxtaposition of creator God against redeemer God, which either resembles a repudiation of the Redeemer or a rejection of the

Creator. Both would mean and do mean return to heresies that were tried and found wanting in truth long before our time.

The problem of extramarital sexual relationships between people of white and black skin is identical with the problem of any and all extramarital intercourse. It is not a *special* ethical issue.

### 2. All talk and action in favor

of racially mixed marriages are sheer doctrinarianism and hypocrisy -unless those speaking and acting are ready and willing to let their daughters (and sons!-why does your question discriminate between the two sexes?) marry a blackskinned partner, and to receive that partner as openheartedly, gladly, and hopefully into their family, as they would receive a white (or vellow-skinned) son- or daughter-inlaw. May parents of marriageable children realize, however, that their duties as father and mother are not fulfilled with a more or less courageous willingness to "accept" what they cannot alter; for they will have to defend, to support, to strengthen

the marriage of their children; they will not only have to accept it but to make bearable and fruitful the hard plight of eventual grandchildren in their environment. They will in each case have to bear a good part of the ostracism to which a white person married to a black person (and vice versa), and the children borne from such couples will be subject.

Wholehearted assent and support to a daughter's or son's entering into and keeping faith within a racially mixed marriage cannot be given from an armchair position at the fireside. It implies a daring start, a reliable companionship on a long and steep and lonely road, perhaps even some smashed windows, if not worse experiences. Faith has always works to do, and a faith confessed by works brings suffering.

3. The question "Would you want your daughter to marry a Negro?" is yet wrong from bottom to top. It presupposes a patriarchal, tribe-oriented, narrow attitude in him who asks and in him who is asked. He would be a Christian who refuses to ask that way, and he who answers, by pointing to a better understanding of parental responsibility and authority. For:

a. If a man has several daughters (as I am happy to have), he cannot treat them as an anonymous collective under the title "your daughter." Rather, each one of them has a right to her own place in her father's heart—and to her own decisions.

b. Only when a daughter is about to fall in love, to be engaged to, or to marry a specific man, can her father think about the question whether or not he "wants" her to marry. Unless

your name is Dr. Kinsey or similar, you are not married to "a female" but to that one girl or woman who became your wife; and your daughter is not marrying a "male" of this or that race, color, history-but her possible or future or actual marriage is a covenant with one specific person whose skin's color, whose lips' form, whose social and cultural background are of an importance far minor to other traits. Whatever the characteristics of a person-he (or she) who marries does not marry the sum of traits, but that unique person who also has (as everyone else) certain marks on his person and character. A marriageable friend of your daughter has first and last of all to be treated and respected as a person in his own right who may, by God's providence, be the right partner for your child.

c. Whether a father wants or doesn't want his daughter to marry this or that man-he may in either case be a tyrant, or an impotent daydreamer. Dictatorship and lazy wellwishing are equally contrary to the gifts and tasks of a father who loves his daughter in a responsible way. "Responsible" would mean such education, patience, and encouragement of a daughter that would guide her to make her own decisions so wisely and circumspectly that the father would be willing and happy to learn from them. A daughter is not the proud father's costly tool that he may want to use this way and to spare that way. She has to learn to walk her own way, and a good father will stand by her whatever she does.

4. Some of the decisive questions that a father of adolescent or grown-up children has to be asked, has to ask himself, and has to answer daily, may be formulated like this:

a. What are you doing to make your daughter(s) know that marriage is not the chief end of man's (or woman's) life, but one of the many occasions to be a servant of God to the benefit of fellow man?

b. What are you doing in word, deed, association, to help racially mixed couples (whether married or not) to strengthen their partnership, to be received by their environment, to have all possible assistance in bringing up their children?

c. Are you considering your daughter's possible or actual marriage a way to get rid of (responsibility for) her? Are you looking for a special sort of consort in order to have a good conscience in achieving "happy riddance"?

Unless such questions are asked and answered, a man who wants or does not want his daughter to marry a Negro may be equally oldfashioned, tyrannical, obnoxious. lazy, impossible, lacking in love, and worthy of contempt. The question concerning racially mixed marriages is to be confronted, tackled, and solved day by day by such a life of the community and of each of its members that bears testimony to that love which breaks down the walls of all divisions between races, sexes, and generations. That which does not proceed from faith in such love is sin, in this field as well as in others.

"Would you want your daughter . . . ?"

### THE RIGHT TO BE

By Edler G. Hawkins, St. Augustine Presbyterian Church, Bronx, New York City

AFTER hearing a few of the standard answers of the liberal Christian spirit, I find myself as a Negro, in a strange kind of affinity with the man or woman who answers this emotionally charged question with a loud and resounding "No!" Even if he adds the phrase "God forbid," I at least know what one has to contend with, and the place at which one must start.

To start at a quick "no" is, at least, to describe the pattern of our culture, which for the most part closes the door on any next steps when this crucial question is posed.

Let us look at this answer for a moment through the words of a recognized spokesman of a substantial religious body. "The . . . Church has placed no canonical impediment against such marriages; the decision to expose oneself or one's children to the social pressures that such a marriage can involve is left to the individual and his or her sense of ordinary prudence." It goes on to suggest that intermarriage on any grand scale is not now wise or desirable and to indicate that there is no evidence of any general movement toward, or desire for, intermarriage in this country. In other words, the principle of the liberal Christian spirit is there, but the caution is also present, and one gets the feeling that the caution is to take precedence over the principle.



Even the phrase of the distinguished pastor so recently removed from Montgomery, that "the Negro would hope to be your brother, not your brother-in-law," is taken to mean something other than I am sure he meant it to mean. To suggest that the practical aspects of the question outweigh the freedom of the human spirit is to back into a problem that must be faced a little more realistically. As wise and pointed a document as the Atlanta statement of the seventy-four ministers at the time of Georgia's sharp resistance to the Supreme Court's ruling included a line that revealed the place at which the door closed and the political and cultural realities took over—"We do not believe in the amalgamation of the races."

This is the spector that haunts us, the inability to act out the implications of our faith, even after we have said the right words, words consonant with a Christian faith that really believes we are one body in Christ, and individually members one of another.

The final step, the one that white America finds most difficult to take, is the recognition of the Negro as a whole person. Carlos Romulo, of the Philippines, at the Bandung Conference, gives us some insight into the problem of America, as well as into the areas of tension between white and colored folk around the world: "I think that over the generations the deepest source of our own confidence in ourselves had to come from the deeply rooted knowledge that the white man was wrong, that in proclaiming the superiority of his race, he stamped himself with his own weakness and confirmed all the rest of us in our dogged conviction that we could and would reassert ourselves as men."

If we give too glibly what is indeed the Christian answer to the question of intermarriage, it may be we will gloss over much too easily what actually is the hardest thing in the world for white America to dobe rid of its delusion of superiority, and all the attendant fears that have made it necessary to deprive the Negro of the same basic freedoms that other Americans enjoy. Long before you reach the door that allows the Negro to walk through to the final

stage of his emancipation, where he becomes a whole man in the eves of white America, you encounter all the other rights the Negro is working for -equality of opportunity in employment, housing, education, public accommodations. But since white America can never completely keep down this final assertion of the Negro's humanity (no more than it can be kept down around the world), we see the sequence by which white America will grow. The question that a white parent poses about racial intermarriage accurately anticipates the end of this sequence—the recognition of the full humanity of the Negro, the fact of man's oneness under God.

Kyle Haselden presents this better than most analysts of the racial situation, in his Racial Problem in Christian Perspective. We want the Negro as a body. As a physique he is a convenience. It is therefore not too difficult to convince men of the right of the Negro to have. But we do not want the Negro as a personality. As a person the Negro restricts, challenges, embarrasses, and defies the uses to which we would put his body. What he is as a personality, when we recognize him as a person, rebukes our use of him as an "animated tool." Therefore, we may let him have. After a time and after a fashion we may let him belong. But the last thing we want to do is to let him "be."

A young friend of mine whenever he discusses the problem of race and his place in it, always puts it in this simple phrase. "All I want," he says, "is just in." His "in" is the same thing that Haselden means when he says to let him "be," and this is the place at which the question of intermarriage breaks through as a real possibility without the fears and doubts and illusions that are presently in the picture when we ask "Would you want your daughter to marry a Negro (or a white man)?"

For the Negro this does not pose the same fears it does for the white man. As he strides toward freedom, he is constantly rejecting the white man's claim to supremacy, and placing a higher premium on his own accomplishments and his own self-hood. He keeps on closing the psychological gulf that once separated the two races and made crossing the lines racially (without benefit of marriage) much more prevalent than it is at present.

The record in America is clear statistically that never were the sex lines crossed more between the races than at the time when the psychological distance between the superiorinferior groups was greatest. If the white man today wants or needs assurance that his fears of being racially "crossed up" all of a sudden are unfounded, this may be a place at which the Negro can help as he says nothing is farther from the truth. For the Negro realizes that until he can defeat and put to rest the myth of man's essential difference because of race, we will not be able to arrive at the spiritual rapprochement that the Christian faith both establishes and inspires when it talks of the oneness we have in Christ.

So as a Negro father with two girls who, one hopes, will someday marry, if I were asked about my daughters' marrying white men, I, too, would hedge my answer with the admoni-

tion that extra cautions seem to be wise because of the climate and culture in which they must live in America. But I would also assert the hope that they fall in love with men who love them regardless of what their race may be.

To say this is to repeat what the liberal Christian position would be. Yet I ought to realize that when a white liberal says this same thing, he says it against a background that recognizes it as the most difficult thing at present. To say it is to deny the long history of the illusion that the Negro is not like unto himself, a child of the same, most high God.

Long before the more difficult question of whether young people can marry in an atmosphere of freedom, without restraint from their elders, the liberal white Christian should face a much more elementary problem. Can Christians even worship together until a basic spiritual rapprochement has been achieved among them—one that enables all



men to enter the fellowship of the church, not just tolerated or allowed, but welcomed and encouraged as brother sinners in Jesus Christ, so that together people may explore the higher possibilities of being children of the one high God.

So even as we grapple with the final question that is posed at the beginning, we must walk together for a long way, and be honest and frank enough to admit that the spiritual dimension of allowing the Negro "to be" is always in the background. As we discuss the more immediate problems of race, we cannot oversimplify the area of intermarriage, even though in words we have made our witness as Christians.

If one could add a final note, he would affirm the importance of eternal vigilance at the places where each one of us can implement social and legal advancement in all areas of human relations, and yet suggest that the final witness of Christian faith adds still another dimension of help. This additional dimension sees the racial problem in depth and suggests that in addition to all of our human striving, God's grace may be necessary to work the final miracle. whereby so deep a malady as the racial tensions of our time find cleansing and healing. It is in this context that one would prefer to see the overcharged question of intermarriage set, so that we do not escape the hidden implications of what people are really saying when they ask or try to answer a question such as that.

### No Gradations in Human Dignity

By Marguerite I. Hofer, Executive Director, Department of City and Industrial Relations, Pittsburgh Presbytery

Question: Isn't it true that if this movement toward desegregation continues unabated in our country, there will be a large number of mixed marriages at best, and illegitimate interracial liaisons at worst?

First, let us explore a factual answer to the question. It is true that removal of social barriers posed by racial segregation throughout the United States will in turn remove certain taboos in our society that now make it socially difficult for a Negro and a white person who may desire to marry to do so. How many such marriages will occur is impossible to predict any more than one could predict some years ago how many inter-nationality marriages would take place when those barriers were relaxed.

This racial social barrier is of our own making, strengthened by stereotyped ideas of Negroes held by whites, and is quite contrary to other factors involved. For example, there are no biological barriers to such marriages.

Nor have physical differences in skin shades, eye or hair color, or

other so-called racial differences between white and Negro persons historically deterred emotional attraction or successful marriage between people any more than hair color or eye color now does between people of the same skin color. Naturally and logically, attractions between people that are strong enough to bring about marriage are based on many factors quite aside from physical appearance—otherwise many of us would still be unmarried. It is only when a society says that certain physical characteristics, such as skin color in this instance, are to be regarded differently that people living in that society think that "mixed marriages" are not right or desirable behavior.

Further, there are no significant cultural barriers. American whites and American Negroes share the same culture. This is especially true for the white American Protestant, because the majority of Negroes are also quite thoroughly American Protestants. Any subcultural differences such as those related to economic or educational attainments or social development, are not basic dif-

ferences between Negro and white, but are strata differences common within both groups. On the other hand, the number of illicit sexual relationships where race is a factor will probably be reduced.

When we ask such a question as the above, by its very asking we are admitting that both white and Negro people already know that physical and emotional attractions between them are indeed possible; otherwise, why be concerned? As a matter of fact, the question "Would you want your daughter to . . . ?" when asked by a white person in a society where people marry those of their own desire and choosing, is itself admission that the Negro is not such a repulsive and undesirable person after all-our sons and daughters may even consent to marriage with them!

As Christians we must face these taboos and unreasonable fears very realistically, though it may mean digging painfully deep into ideas that we thought were eternal truths. We must sort out Christian truth from folk ideas.

We must recognize how important it is for us to uphold the dignity of every man and to allow for no gradations of this dignity, lest our own be in jeopardy. When we draw away from the concept of the dignity of man as it is applied to the propriety of marriage between two people who may just happen to be of a different so-called race, we are in truth denying the human dignity of the barred or taboo group. Further, we have a personal stake in this. Whenever we are a party to the degradation of any man, we ourselves cannot help be-

ing corroded emotionally and spiritually.

Question: Be honest now—would you want your daughter to marry a Negro?

If you will change daughter to son—I have no daughter—I can answer the question, though it would apply to a daughter as well as to a son.

As I look upon my tall, handsome son, so well of body and so keen of mind, and as I see ahead of him his world, ideas about race seem to be about as petty a consideration as I am sure they look to our Lord as he surveys the span of his sovereign will in the history of mankind.

My prayer and my desire for my son is that he will learn how important it is to live in this world without hatred, suspicion, or disdain for other peoples of the world, beginning in his own community and nation. He is inheriting a world where distances are shortened everyday, where the facility of man to destroy himself is highly perfected, where human understanding, appreciation and acceptance of one another will be desperately needed, and where the depths of Christian love must be known and narrow concepts of man must perish. I desire that he will grow into this world and fulfill his life's purpose as our Sovereign Lord intended, unhobbled by dangerous and explosive folk ideas.

I desire, of course, that he choose a wife of fine Christian character who will happily share this world with him. Her physical characteristics loom far less important than her character and her ability to deal with the world about her.

By Paul S. Wright First Presbyterian Church Portland, Oregon

### FACE IT WHEN IT COMES

THE question you have asked al-L ways lurks disturbingly, sometimes frighteningly, within earshot of conversations on the subject of racial desegregation. Let's face itthe social climate of our country being what it is, and my personal life being so inextricably involved in it, I should not want my daughter to marry a Negro, and I doubt by the same token, whether a Negro would want my son to marry his daughter. Marriages have a tough time surviving in this wacky world without being afflicted with the deadly censure of society. I love young people and their children too much not to wince at the thought of the suffering they must endure at the hands of a cruel public through racially mixed marriages.

Please note that the sentiment that I have expressed is based upon the present prejudice that distorts social attitudes. If we were more mature, more Christian, we should see that pigments in our skin do not determine the failure or success of a marriage.

A good marriage depends upon factors that are more than skin-deep

-"mutual esteem and love . . . bearing with each other's infirmities and weaknesses . . . comforting each other in sickness, trouble, and sorrow . . . providing for one another and for the household in things temporal . . . praying for each other and encouraging each other in things which pertain to God . . . living together as heirs of the grace of life." Given these qualities of spirit, partners in a racially mixed marriage have a far better chance of making a success of it than do people of the same race who are deficient in these characteristics.

Presumably our concern is for good marriages. Let's put the emphasis then where it belongs—not on color but on character. Also the children of mixed marriages are not inferior in any way to those born of parents of the same racial strain. The present system of segregation has not prevented ample validation of this fact. Viewed in the light of science and of religion (my kind!) racially mixed marriages would have as good a chance to succeed as any marriages—other things being equal—which they aren't. Hence, my position.

Well, then, should we not discourage desegregation? If this movement continues unabated in this country, will there not be an increasing number of mixed marriages? Will not stimulus be given also to illegitimate interracial liaisons? Even though it may seem harsh, is it not wise foresight to erect firm walls between Negroes and Caucasians in America?

That depends. Can segregation be maintained without racial pride? Can we treat the Negro as inferior without becoming bigots? If we refuse to kneel with him at the altar, are we welcome by God in his house? Ought fear of increasing the number of interracial marriages hinder justice, fellow feeling, and co-operation? You see, to practice segregation makes of me a certain kind of person—a kind of person I don't want to be. I find no endorsement in the Bible for pride of race, bigotry of spirit, selective justice, or

arrogance of demeanor. The price of segregation is too high. In my book, segregation is sin; interracial marriages are not.

I have a hunch that we hide behind our fears! We are afraid to go where God may lead us. We keep intact the wall of separation. which he has erased in Christ. We dread a community of love, of mutual appreciation, and of common endeavor. "If this goes on unhindered, won't you have to face the question of your daughter's marrying a Negro?" I'll face that if and when I come to it. What God requires of me now must not be sidetracked by that question. God must not be evaded. Let us base our attitudes and actions on faith and not on fear: on obedience to his will and not on furtherance of our own. The trouble with this question is not in what it specifically asks but with the wider implications it implies.

"Would you want your daughter . . . ?"

### THE REAL TRAGEDY

By Jean Russell, Member, Counseling Committee on Social Education and Action, Greeneville, Tennessee

MY FIRST answer to the question is that the marriage of our children to Negroes will probably not be a question we will have to face or answer.

I seriously doubt that desegregation will increase appreciably the rate of intermarriage between Negro and white persons in the immediate future.

But in the long run, if and when true integration is achieved, the question will have to be faced. I suppose it is only natural that we as parents would concern ourselves with the long-run effects of our present decisions. But I always think here of the story of Abraham and his son Isaac. Abraham must have agonized over God's purpose when He told him to sacrifice his son-but must have concluded that it was his responsibility to be faithful to God's call and let the future rest in God's hands. If we really believe that God is speaking to us very clearly today in terms of today's need for justice for all peoples, then our relationship to him must be one of faith, so that we are enabled to act with the knowledge and confidence that he is in control of the future.

In regard to the question of illegitimate interracial liaisons I think that we in the South who are white are on unsteady ground when we talk about this, because we both know that our whole history is one of the white man's taking advantage of the situation in which segregation and discrimination have placed the Negro woman. We also know that Negro men have been in no position to protect Negro women from the aggressiveness of white men. So it seems to me that desegregation, which should result in higher economic status for Negro people-as well as an increased sense of personhood-will decrease rather than increase illegitimate interracial liaisons.

Let us suppose that my timetable is all wrong, however, and that I am immediately faced with a daughter (or son—why do we never ask this question?) who wants to marry a Negro. You ask me—would I want her to do so? I imagine that first of all I would think deep down inside of myself that no man was "good enough" for my daughter—such thinking seems to be fairly characteristic of parents. And I would surely know what was good for her better than she herself knew—which thinking also seems to be characteristic of parents.

If I got past these two hurdles in my mind and could face the situation honestly and realistically as a Christian who was concerned about the future of two young people, I would want to talk with them about their understanding of marriage. I would hope that my daughter understood marriage to be the joining together of two lives in order that both might better be lived to the glory of God—and that because of her understanding she would have chosen a man who understood marriage in the same way

I would share with them my own knowledge that no marriage is made in heaven because each of the partners to it is a sinful human beingand that it is only by God's grace that any two lives are lived more fully to his glory than a single one. I would ask these two young people if they believed their love for each other could-with the help of God-withstand the extraordinary pressures our present-day society would place upon them and if the relationship they had with each other and would have with their children would be strong enough to support their children in an unfriendly society.

If after such conversations my

daughter and the young Negro man (whom she had chosen and who had chosen her) still wished their lives to be joined together, I would give them my blessing and pray God's blessing for them. I would also pray that God would give me the strength to love them according to their need as my daughter and son—and prevent me from trying to run their lives for them.

I am speaking of an imaginary

daughter (I have no daughter) just as the South speaks of an imaginary Negro. The Negro whom no one wants his or her daughter to marry is without a face. This is the real tragedy of our situation, isn't it?—that with a world crumbling about us, we who are called by God to the ministry of active love and reconciliation have time for debate and argument about imaginary daughters and faceless Negroes.

"Would you want your daughter . . . ?"

### The Implication of the Question

By H. Richard Siciliano, New York City

You imply a great deal by your question and I infer even more. You can do the same with my answer. Both the question and the answer must be understood. I'll try with both. First, let us look at your question.

Usually this question is asked at the end of a discussion on human relations—sometimes it is asked by a smart aleck; sometimes it is blurted out angrily. But you have asked the question with calm honesty and at the proper time. It should be asked first. It is not a red herring. It is proper and relevant, and it demands a serious answer from any-

one who seeks either less or more segregation. It deserves better than a flippant or clever rejoinder.

It is my guess that advances in human relations will lead to more integration, and this inclusiveness will lead to more mixed marriages—and I think this is good.

Your question seems to say that you are for integration and opposed to intermarriage. Because you feel that mixed marriage is bad, then, to be consistent you must oppose integration. I understand the difficulty you would have explaining why mixed marriage is bad, especially how embarrassing for you to explain it to your friends who are Negroes.

You would hope that there might be common consent about it and no further words. But I am quite sure you feel that for your daughter to marry a Negro would at best be distasteful and at worst disastrous.

I do not expect you to admit that the reason you feel this way is because you think Negroes are inferior humans, but I am convinced you do think so. Indeed your question implies (or do I infer it?) that you think Negroes are subpersonal—not quite human. You want your daughter to marry her equal or someone her superior. Certainly not someone inferior.

You object. You claim you are concerned only about the children of such an "interracial liaison" (it's your phrase). I hear this objection often—"It would be O.K. if it were only the two of them, but what of the children?" Strange, I have never heard anyone carry this argument to its conclusion. Let me try.

"Such a marriage would be unfair to the children." They say: "My daughter could have white children, but she has decided to have Negro children. White children are better than Negro children, so it is better to have the white kind (if you can)."

If they go this far, they must continue: "As a matter of fact, such a marriage would be a fine thing if the couple decided not to have children. Indeed, Negro couples ought not to have children, because their children will be Negroes and will have to face the hardship of growing up in a white world."

Yes, your question goes to the heart of the matter. After we have

answered objections to integration on the basis of property values, economics, neighborhood tone, democratic principles, etc., etc., there still remains your question. Integration will lead to marriage and unless we think this is desirable, we had better try to slow things down—if we can.



I have said that I am convinced that integration will lead to more mixed marriages and I think this is good. The desire and ability to relate so intimately as is possible in marriage is God's gift to people, and he has not proscribed his gift or limited its acceptance.

He has limited the ability of animal and bird and fish creatures to mate and have offspring, each according to his own kind. Only Dr. Seuss can cross horses and elephants.

God has not dealt so with man. He created man in his own image. He created him only once, and all men are already related; they belong to the human family, which is made up of God's kind of people. Any two humans, not sterile or barren, regardless of the accidental (environmental) difference of the race of either, may mate and have offspring. I believe God created man like this so that one man could never deny his relationship to another or to God.

Yes, I would want my child to marry a Negro. I know the Negro to be human, a person in need of God's grace equally with me, made with God's stamp upon him and thus equal in respect to his rights and his dignity. If my child should decide to marry a Negro, this would mean that he also believes this. This would not be an easy marriage, but it would be a good one, blessed of God.

I know the facts of life, I know the Negro is denied his full freedom, and I know that Negro children are disadvantaged. By making the decision to marry a Negro my child would, in fact, be deciding to become a Negro and raise a Negro family. This is part of my child's heritage of freedom. If he makes this decision honestly and without arrogance, I feel sure he will be accepted by society as he accepts himself, as a Negro. He will be rejected only if he tries to be white sometimes and Negro.

gro at other times—the fact of race cannot yet in America be a sometime thing.

But I am confident that at some time in the future it will be thought of as of no more importance than the color of one's eyes. This won't come about unless people start getting more closely related. If my son decides, because of his love for a person, to espouse that person's race with its attendant burden, then I shall be glad.

You notice I have slipped from daughter to son. I have no daughter, but I have a six-year-old son, and it is difficult for me to think about my abstract children when my corporeal son is so much in evidence. My son has a little time yet before he must choose a wife from among the daughters of men. When I say that I want him to be able to marry a Negro, I am giving expression to my

(Continued on page 23)

"Would you want your daughter . . . ?"

### Grandchildren and Society

By Ben L. Rose, Union Theological Seminary, Richmond, Virginia

You have asked, "Would you want your daughter to marry a Negro?" I answer: No. I would not want my daughter to marry a Negro,

because such a marriage, in the culture in which we now live, would cause too many people too many heartaches. My daughter and her Ne-

gro husband would find it very difficult to establish a satisfying social life. She would lose most of her friends and would find limited opportunities for making new ones. She and her husband would be subjected to continuous embarrassment, and their children would be placed in many awkward positions. It would be extremely difficult for them to lead normal lives. By such a marriage my daughter would cause embarrassment to and thereby deeply wound many of her kinsfolk whom she loves and who, though they love her. would deplore such a marriage. No. I would not want my daughter to marry a Negro. Not because there would be anything morally or biologically wrong with such a marriage, but because at this time in this country it would result in more heartaches than joy.

You might ask me, "Then why are you willing for your daughter to go to school with and to associate with Negroes?" I answer: My daughter now goes to school with and associates with many persons whom I would not want her to marry. This does not mean that I feel that these persons are inferior to my daughter. It only means that for various reasons my daughter would find it nearly impossible to consummate a real union with them. It only means that marriage should be entered into by persons of similar backgrounds,

by persons who can engage together in mutually satisfying activities, and by persons who can accept and be accepted by each other's friends and relations. I want my daughter to learn to associate with a variety of people, but when it comes to marriage I want her to choose someone with whom she can achieve a real union of spirits. In the democratic society in which we live, it is neither possible nor desirable to limit my daughter's associations to those persons whom I think she should marry.

"But," you might ask, "if the races associate freely in schools and churches, will this not inevitably lead to interracial marriages?" I answer: Perhaps it will, but not to anything like the extent that the alarmists would have us believe it will. Social customs are stubborn things and will not be altered quickly. In a generation or two the cultural situation may change, so that such a marriage might then have better chances of success. What you are really asking me is, "Would you want your great-granddaughter to marry a Negro?" For the answer to that question you will just have to wait until I have great-grandchildren. My answer then will depend upon how much I and our society have changed. But of this I am now quite certain: if a great-granddaughter of mine should marry a Negro, the sky will not fall, nor will it mean that all good has departed from the earth.

By Dean H. Lewis
The Division of Evangelism
The United Presbyterian Church U.S.A.

### "The Nurture and Admonition of the Lord"

I THINK it's true that the future will bring an increasing number of marriages between Negroes and Caucasians. These will probably occur most frequently in cases where the "Negro" contracting party has one or more Caucasian ancestors, which could raise the interesting question: When does a "Negro" cease to be a "Negro"?

But you did not ask me a general question and I'll not give you a general answer. "Would I want my daughter to marry a Negro?" My answer is an honest one, as you ask, but it cannot be a one word "Yes" or "No," because I have to tell you something about my daughter and the kind of person I'm trying to help her to be.

Melinda is a child of the covenant. She was baptized when she was five months old, and I took a vow before the congregation to bring her up "in the nurture and admonition of the Lord." The minister asked God's guidance for her mother and me: "Guide them with thy counsel

as they teach and train their child; and help them to lead their household into an ever-increasing knowledge of Christ and a more steadfast obedience to his will."

Through the years I've tried always to remember those words and be faithful to that promise. And so I've tried to teach Melinda that God is the creator of all men and that he loves them all. I've tried to teach her that Jesus Christ came for everyone and died for everyone and was raised for everyone. I've tried to teach her to respect honesty and integrity and compassion and goodness wherever she finds them-and yet not to feel that one is "better" than another even for possessing these qualities. (And you know as well as I how difficult it is for any of us ever to learn that!) I've tried to teach her that God does not enter into relationship with people on the basis of their goodness, their wealth, their prestige or popularity-or their shape, size, or color; and that our relationship with them should not be on such bases either.

I'm trying to teach her that a person's approach to life and its meaning, the way in which he uses the gifts of spirit, mind, and body that God has given him, and the way in which he views life in relation to God and his purposes are far more important than any of the distinguishing marks of physical, social, or economic status. And I've tried to demonstrate that I believe these things myself by the way in which I have lived my life so that she would have at least an imperfect indication of their significance.

I don't pretend that this little summary covers the whole range of "an ever-increasing knowledge of Christ and a more steadfast obedience to his will," but I am convinced that it is a vital part of what we call "being a Christian." As you can see, there is nothing here that would keep me from welcoming a Negro as my son-in-law.

There's another dimension to the question, of course. The fact is that life involves more people than "me and my wife and my son John and his wife—us four and no more." (Or, in this case, my daughter, Melinda, and her husband.) Our lives are lived in and influenced by "society," and marriage and the family are basic social structures as well as personal and religious ones. The fact that I may be "color-blind" does not automatically create the same condition in the whole society! I'm sure that there are many places where my daughter legally could not marry a Negro-and many other places where they could not peacefully live. There are clubs to which they could not belong, restaurants in

which they could not eat, houses in which they could not live, schools in which their children could not enroll, churches in which they could not worship. But happily, the converse is true also-and in a steadily increasing way. So, if my daughter should propose to marry a Negro, I would want to be sure that personal affection had not cast a rosy glow over some hard realities-that they had faced and accepted these limitations on their existence in a mature way. But that these realities and limitations would in themselves lead me to oppose such a marriage-no, I cannot honestly say that they would.

I am just too firmly convinced of a higher "reality" that claims my obedience to permit the voice of society (or any segment of it, large or small) to determine my attitudes. But a long time ago, a man wrote of the Christians: "Such is the assignment to which God has called them, and they have no right to shirk it."

Would I want my daughter to marry a Negro? As my wife says, "Well, I wouldn't call it a basic goal that I plan to spend all my time working toward, but it's certainly a possibility I can contemplate without any horror!" I do want my daughter to marry a man who is kind and honest, intelligent and sensitive, a man who has purpose in life and understands and accepts God's purpose for life-and I don't think color has anything to do with such qualities as these! Whoever Melinda marries will be my "son" and I will welcome him as such. So there is my answer-you may not agree with it. but I know you'll respect it as an honest one.

### A MATTER OF PERSONAL CHOICE

By J. Metz Rollins, Jr., Regional Staff, Department of Social Education and Action, Nashville, Tennessee

THE answer to such a question is of course complicated. It is a difficult one to answer with objectivity because the whole issue of interracial marriage is emotion-charged.

I would begin at the point that the laws and statutes on the books of the various states that prohibit biracial marriages should be eliminatedshould be eliminated because like all other laws that infringe on the individual's right of choice, they are unconstitutional and therefore limit his political and civil rights as an American citizen. So, in a broad general scale I support the right of anyone to marry whomsoever they choose, including my daughter. Her inability by law in some states to marry a white man (since I am a Negro) if they so choose goes strongly against my sense of the right of personal selfdetermination.

Granted that she had the right to marry anyone she chose, would I let my daughter marry a white man? Yes, unequivocably. Because if she found one who had like interests, the same general cultural and economic standing; if they were attracted to each other by mutual love and affection and wanted, knowing the difficulties, to get married, I can see no reason for me to object or try to block the marriage.

Again, I have nothing against my daughter marrying a white man because I do not fear the "bogeyman race-mixing." Enough has been written to convince me that there is nothing inherently evil about interracial marriages. Children of mixed union between white and Negro have been normal in every way physically. From the point of adding to the variety of the human race, they've been downright interesting. Every public gathering of any large number of Negroes will bear out this point.

Finally, I would let my daughter

marry a white man because I think differences between the various races of mankind are only surface differences. I firmly believe in the unity of the human family. Concern for so-called racial differences has grown out of racial pride on the part of those who thought there was some superiority in their particular skin coloring or hair texture.

Certainly from the point of view of the Christian faith and as a practicing Christian, I would have to seek to rid my own heart and mind of any prejudices that might rise up should my daughter and a white man wish to marry each other. My own faith, which calls for seeing all men first as children of God, whom he

loves, and bids me to love would help me over any final reservations that I might have against my daughter's marriage. They would have my blessing and I would look forward with great anticipation and joy to the coming of the first grandchild.

This may seem a gross simplification of a tremendous problem, but this is the way I feel about it. Too much has been made of it in the past, and the only way it will be solved is for us to recognize that marriage is still a matter of personal choice. If my daughter chooses to marry a white man or a man from any other racial group (and he agrees), it is their choice and they ought to be free to decide.

#### THE IMPLICATION

(Continued from page 18) -

hopes and dreams for him and for society. I covet for my son a world where he can make his choice of wife free of worry and embarrassment. I want for him the freedom to love and to be accepted by a person who has a name and a heritage that are known to be good.

How can this understanding come to the world if it doesn't first come to the church? I think the church must say this to us, "Marriage is God's gift to men, and this gift is not limited as to race." God has already

made this clear to us. He has related us to all other men by blood. He made man in his own image. We belong to each other.

Let me be quite clear in what I am saying. Unless you feel that the Negro is some form of ape, you have to treat him like a man. If he is ape, you don't want your daughter to marry him. If he is ape, she cannot marry him. But if he is human, if he is a man, then you dare not deny this ultimate equality. It is as simple as that.

By John R. Bodo San Francisco Theological Seminary San Anselmo, California

### IT WOULD DEPEND

This question was first put to me after a radio broadcast some after a radio broadcast some fifteen years ago when I had just started in the ministry, being still single and hardly an authority on daughters. Today my wife and I are the proud and thankful "trustees" of two little girls. They are as yet small, but they are growing fastvery fast-so that the question, while temporarily remote, is nevertheless an acceptable question; especially since my wife and I have always tried—and continue to try—to give our daughters the benefit of as diverse an environment as can be supplied without artificiality. We don't like "look-alike" houses with "lookalike" people whose thinking (or thoughtlessness) is standardized to the point of deadliness. We want a colorful life for ourselves and for our children, and we cannot conceive of a colorful, broadly appreciative and sanely compassionate life without colorful people. Thus we can say, factually, without pride or shame: "Some of our best friends are Negroes." They are: not because they are Negroes, but not in spite of the fact that they are Negroes, either. They are among our best friends because we met them through common interests in religious, community, and cultural affairs—found one another attractive—and made friends. It can be done. It is being done—increasingly—and with decreasing self-consciousness.

But what about that question, "Would you want Erika Bodo or Jessica Bodo to marry a Negro?" Bear with me, friends; give me a chance. For my answer is, "It would depend." "On what?" That is not the point. The point is, "On whom?" To which I would answer, "On Erika—or Jessica—and, of course, on "THE NEGRO."

I have capitalized these last two words partly to shock you, partly to

show how absurd they are. You see, any young man whom Erika (We are leaving Jessica out of the text at this point, lest we get confused between the plural and the singular and thus be accused of encouraging bigamy as well as miscegenation!) would have had occasion to meet and who subsequently would have dated and wooed her to the point where he would be ready to "pop the question" would have been known to us for quite some time, not as "a Negro" or even "The Negro" but as Bill Jones, a most individual young man with an education, an occupation, a family; and (if I know Erika at all!) a fine, winsome human being made in the selfsame (though somewhat darker) image of God. Thus the question "Would I want my daughter to marry a Negro?" is as unrealistic as it sounds realistic, and as argumentative as it sounds solicitous.

But hold everything. I may be "'way off base," but I am not blissfully ignorant. I know that a mixed marriage-especially between a Negro and a white person-poses many problems today. (I have emphasized today; if I may, I will come back to my reason for doing so.) I know quite a bit about the obstacles to a normal life—a normally equal chance in life-which we (the dominant whites) throw in the path of Negro-Americans. I know because one of my half-painful, half-joyful responsibilities as a Christian minister and teacher and as an American citizen is actively to help overcome these obstacles.

Thus, if Erika should come to me (in fewer years than I care to think!) and say to me, "Daddy, Bill and I

want to be married," I would take a very deep breath, you can be sure. I would make every effort to point out to her-and to Bill-the obstacles they would encounter from youand you-and you-; and from the system of which we are all a partwhich some of us actively perpetuate -in which most of us acquiesce lamely. I would want to be extra sure that Erika and Bill had thought it all through, with reference both to themselves and to their children (my grandchildren, mind you!). But if they know what they are doingnot romantically, but realistically-



not in terms of tomorrow's grown-up America but in terms of today's adolescent America with all its infantile insecurity and cruelty, then (and you may quote me if you wish) my wife and I will accept Bill as our son, and we will accept the children of Erika and Bill as our grandchildren, and spoil them rotten, of course! What is more, we will join Erika and Bill in fighting you (even you, dear friend in Christ and in the Presbyterian Church!) with all the weapons of our democratic way of

life—persuasion, pressure, and the law—to make certain that Bill and Erika and their children will be permitted to make their way in life as persons—on the basis of their personal merits or demerits only—rather than on the basis of your unfounded apprehensions.

You asked me a personal question. I gave you a personal answer. But, if you are still with me, let me briefly reflect on the broader aspects—the social aspects—of the question.

You suggest that if the present movement toward desegregation continues, there will be in our country a large number of mixed marriages, or illegitimate interracial liaisons, or both.

Let us, first, dispose of the question of illegitimate interracial liaisons. I submit that their number will not increase but decrease as a result of the process of integration. White men have never been reluctant to indulge themselves with Negro women. They have only been reluctant to pay a fair price for that indulgence: by giving them love, status, and lifelong loyalty. As long as segregation and discrimination continue to keep large numbers of Negroes in oppressive circumstances, large numbers of white men will find it possible to have a little "fun" on the side. The coming of increasingly equal opportunity will remove the sordid temptation and leave in its place only the normal temptation, viz., between men and women-of any color or noneacting within the standards of their respective morality or immorality.

Next, let us look at the anticipated increase in interracial

marriages as a social phenomenon rather than as a problem for one Erika and one Bill. Here I submit that your apprehension is very farfetched. There are countries and areas (including some within our own country) where real racial freedom has prevailed long enough to make interracial marriages possible—even statistically probable. There have been some, to be sure; but they have been so few and far between that they hardly show up in any statistical study. One has to look with a microscope to find them.

Now you may say in parting, "Yes, but-the faster the walls of segregation fall, the greater will be the increase in interracial marriages." To which I say: there is no proof of anything of the sort. Right now, the number of interracial marriages is likely to be lagging far behind our growing readiness to accept them on an individual rather than on a hysterical, "stereotypical," basis. True, I cannot prove this guess any more than you can prove your guess. However, both of us can take comfort in the fact that by the time interracial marriages might become a widespread phenomenon in our country, it simply wouldn't matter. Your great-great-great-grandchildren and my great-great-greatgrandchildren wouldn't care because, having grown up in an increasingly mature America, they wouldn't have the feelings you might have at this moment.

Thus, I repeat, my answer to the question, "Would you want your daughter to marry a Negro?" is still, "It would depend." Frankly, I'm not worried about it. By Richard E. Gray Palm Springs Presbyterian Church Hialeah, Florida

### TO BE DISCOURAGED, BUT...

T SEEMS unlikely that there will be a "large number of mixed marriages at best and illegitimate interracial liaisons at worst" as the desegregation movement continues, for such has not been the case in areas where nonsegregated society has been the rule for many years. It is a fallacy to think that people will rush to intermarry when restraints are removed; it is difficult to get people of diverse backgrounds to associate with one another even when there are no barriers such as exist today.

This is unfortunate, for it is God's will that all should dwell together in his household.

But of course this is begging the main question "Would I want my daughter, etc.," because it is obvious that some interracial marriages do take place in a nonsegregated society, and the progress of desegregation increases the opportunity for such marriages. So I must answer the question with a qualified "yes."

I would want my daughter to marry a Negro only after I was satisfied that she had considered the obstacles besetting such a marriage. I would make every effort to have her see that mixed marriage, whether it be of the interfaith, intercultural, or interracial variety, has a hard row to hoe. I would discourage her from marrying a Roman Catholic (she is a Presbyterian), or an Argentine Gaucho (she is an American city girl), or a Negro (she is pink). The adjustments needed for a successful marriage are difficult under the best conditions, and these "inter" marriages don't have the best conditions.

But if I were satisfied that my daughter was really in love with a Negro boy, and by "in love" I mean that phrase in the highest sense of the word, and if I were convinced that the two of them had what it would take to overcome such obstacles as the "in-law" situation and the rearing of children with mixed parentage, then I would support them both.

There is no sense in denying that my heart would ache to see her undertake such a perilous venture with its many opportunities for trouble, but would I be a good father to oppose her merely on the grounds that she was doing something dangerous? I tell my children that it is better to be right than comfortable.

### THE DISTANT FUTURE

By John H. Marion, Regional Staff, Department of Social Education and Action, Nashville, Tennessee

As a born-and-bred Southerner whose parents early dinned into my ears that "blood will tell," I have always had a measure of sympathy for those persons who oppose desegregation out of an honest fear of intermarriage. Knowing first-hand the racial folklore many were carefully taught, I can understand their feelings.

That I view the passing of segregation without pangs or qualms is in no way due, let me assure you, to a morbid desire to be willfully perverse. I don't want to see anybody's daughters, white or brown, mine or anybody else's, marrying the wrong men; and I don't want to see the human race go to pot any more than the segregationists do. It is just that the path I have taken has set me squarely down before some irresistible evidence—an array of cold facts in whose reassuring light I find the social and biological effects of desegregation to be in no sense alarming-or even disturbing.

On occasion, to be sure, when needled with the old question about "your daughter" or "your sister," I admit that my blood pressure rises, but what sends it up is not fright but indignation—the angry sadness I normally feel over any species of nonsense or misinformation that terrifies countless otherwise rational people, handcuffs their common sense, and often completely paralyzes their powers of logic.

Behind the vague dark fears that usually give rise to the daughtersister question lie at least three fairly widespread assumptions. But, as many careful studies have shown, these assumptions are false. They are no more credible or fearsome, by and large, than the old belief that monogamy and family life would somehow crumble if women were given the

Let us look at them frankly.

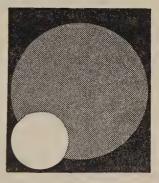
1. One is this popular notion you mentioned that most people who

work for desegregation are doing so in order to foster intermarriage between Negroes and whites. Negroes in particular, it is held, are opposing segregation so that sooner or later they or their children can marry whites. As a matter of fact, this claim is so fantastic as to be ridiculous. At best it can only be described as an error born of ignorance; at worst, when shrewdly used to manipulate the gullible for somebody's economic or political advantage, it stoops to the level of a smear.

The simple truth, so far as the vast majority of Negroes are concerned, is that laws and barriers against intermarriage are the least of their worries. They are not haters of segregation because they wish to be lovers of white spouses or white paramours-they hate and fight segregation for the same reason that you and I would hate it and fight it if we were in their place and they in ours. Because segregation stamps upon them the galling stigma of second-class citizenship (stamps it upon all, regardless of their culture, character, and ability), and because under its heavy yoke they are frequently frustrated, sat-upon, scorned, and all too easily exploited, they naturally want to be free of all that. They want to live daily and everywhere, with dignity and opportunity equal to ours, in a freedom as full as yours and mine. And that, for most of them, is all they want.

But, you may say, wouldn't that kind of freedom mean that sooner or later some Negroes might wish to use it to court white girls and later marry them? To which the only honest answer is "Yes, it certainly would." But just how likely is that possibility, and how bad would it be if it came about that more Negroes and whites did marry each other?

2. This leads us to a second assumption, warmly cherished in some quarters, that nonsegregation, no matter what the motives of those who favor it, exposes white women to far more social dangers—namely, more illicit sex affairs and marriage union with Negroes—than they face in segregated communities. But this is not only not so—it implies a number of things that border upon libel. Contrary to one of its implications, there is no evidence whatever that white women in nonsegregated



American communities are having any more trouble shooing away undesirable males—white or Negro—than such women are having where segregation prevails; nor is there any reason to believe they are less disposed to shoo off such males than their white sisters anywhere else. What's more, to imply that white women in currently segregated states would be more weak and frail at this point than their non-Southern sisters is to slander the very white womanhood that many segregationists say they wish to protect!

The fact is, as countless women of all kinds are demonstrating every day, marriage is not compulsory and the word "No" has never been too hard to pronounce.

But, even so, wouldn't more Negro men try to get white wives if we had

no forced segregation?

I never face that question without recalling the words of a young Negro student in Virginia. In a college class one day, when a professor warned against intermarriage, he said with a twinkle: "Sir, I really don't think that's necessary. As things stand now, I can court Negro girls of various shades of skin, from near white to coal black, and then take my pick if I want to propose and if the girl is willing. Marriage, I'm told, is full of problems at best; so why, pray tell me, in addition to shouldering all the usual difficulties, should I want to saddle myself with a race problem?"

Studies of Negro-white marriages in four big Eastern cities (where no laws bar the step) indicate clearly that all but a tiny and scattered handful of Negroes share that student's views. With their own race offering an ample number of eligible and attractive women and with life and marriage of any kind already teeming with troubles and hazards, it is only the rare Negro in today's non-segregated states who dares to brave today's public attitude of strong disapproval by marrying a race problem too.

Why imagine then, with the great mass of both whites and Negroes frowning so hard on both intermarriage and interbreeding, that any great change will occur in any part of the country as desegregation spreads? It just won't—not for

many, many years to come, anyway. Ah, you may say, but what about

that distant future?

3. This brings us to a third deep-seated belief—the assumption that even if desegregation brings little change in our generation, the ultimate result is sure to be amalgamation of the races, and that will be just horrible.

As for the first part of this prophecy-I'm not too concerned to deny it. If the world doesn't go up in atomic smoke before then. chances are that, in the distant future, most people then living will be a good deal like many of the present citizens of Hawaii; with so many racial strains in their make-up that nobody will be able to tell where their present-day ancestors came from. What's more, it seems fairly safe to say that nobody will care, for by that time (and let's hope long before) people will have ceased to be judged and treated on any basis but their merits as human beings.

As a Christian, believing as I do with Paul that "God has made of one blood all nations of men," I can't view this state of affairs as dreadful on theological grounds. Since Christianity teaches plainly that God doesn't play favorites among individuals, I can't believe he plays favorites among races.

Furthermore, I see no scientific or practical reasons for dreading amalgamation. "As far as we know," says famous anthropologist Ruth Benedict, "there are no immutable laws of nature that make racial intermixture harmful"—and most scholars agree. Though bad strains or "bad stock" can be found in all races.

the mixture of the good strains across racial lines has time and again produced some of the ablest, strongest, and most beautiful people on earth.

Meanwhile, in our present social climate, any Negro-white intermarriage as such would usually be most imprudent. The burden and peril of "marrying a race problem" in present-day America is too great for me to want any of my children to be exposed to it.

On the other hand, I see no sense or justice whatever in trying to halt the long, slow trend toward amalgamation by subjecting seventeen million citizens—God-created brothers in the human family—to the shame and cruelty and humiliation we im-

pose upon them by segregation.

While your mind might accept all this, you may be unable to put down your ingrained feelings. If so, you have my sympathy, for I once was torn that way myself. But if your emotions do prompt you, against your intellect, to go on supporting segregation, let me just ask you this:

"To what extent are you willing to limit the Christian ethic, qualify the democratic ideal, and restrict individual freedom in order to prevent a hypothetical intermarriage in the distant future? And just how sure are you that opposing desegregation will accomplish that?"

I hope you'll meditate and pray a long time before you answer that one.



### **NEW QUESTION**

"Do I want my daughter to marry a segregationist? Curiously no one has ever challenged me with that question—though it is a sensible one and is harder to answer than some questions that get thrown around more frequently. The question is difficult because I seriously doubt the wisdom of intermarriage between segregationists and integrationists. However, I oppose legislation forbidding such intermarriages."—Roger L. Shinn. Reprinted from the October 19, 1959, issue of Christianity and Crisis, A Christian Journal of Opinion, 537 W. 121st St., New York 27, N.Y. (\$5.00 a year.)

## DESEGREGATION and INTERMARRIAGE

The following statement, based on study and discussion, is by the Social Education and Action Committee of Detroit Presbytery. Unlike the preceding "letters," which came from individuals in response to a request by the Editors of SOCIAL PROGRESS, this statement represents the work of a group of United Presbyterians, which undertook the study on its own initiative. We are glad to include it in this symposium.

WHETHER the question of racial intermarriage is an evasion or the expression of a sincere perplexity it calls for as clear an answer as we are able to make. The Committee has therefore tried to state its own findings and convictions on the matter and hopes they may be useful.

1. Christians must move in the direction that love and justice lead them, often without complete knowledge as to all the results of their action.

"We have proceeded in the faith that this is God's world and that fellowship based on respect and good will for people is the divine purpose. The more we learn about one another, the more superficial appear the differences of skin color, eye slant, and all other physical traits ascribed to 'race' and the more basic appear those deep spiritual affinities which make us, under God, one human family." (Congregational Chris-

tian Statement on Interracial Marriage, 1948.)

"We must not be afraid of the consequences of obedience—the Council of Jerusalem did not debate the consequences of accepting the Gentiles into the church as equals. Paul did not debate the consequences of Philemon's acceptance of his Christian slave as a brother instead of as a servant. They sought only the mind of Christ on the matter and left the consequences to him. God helping us we can do no other." (Racial Segregation in the Church, by Ben Lacy Rose, Outlook Publishers.)

So even if we still have unanswered questions about intermarriage or racial mixture we are clearly called upon to advance as rapidly as possible toward mutual appreciation, and respect and a willingness to share all our precious rights and freedoms with all men.

2. The Bible does not support the condemnation of marriage outside one's own race or the mixture of races. Neither does it directly commend such practices.

Some Christians have tried to bolster their own traditions by attaching segregationist meanings to certain Old Testament stories and to the "separatism" of the Hebrew people advocated at certain times by their leaders. Very competent Biblical scholars deny the validity of these interpretations. For instance, the story of Noah's curse on Ham's son, Canaan (confidently advanced by some as marking the separation of the races), is shown to have involved Noah's curse, not God's, and was delivered when Noah was far from at his best. It seems not to have changed the skin color of Canaan's descendants since the Canaanites are believed by Biblical anthropologists to have been white. The only Negro type among reputed descendants of Ham lived in Africa-the Cushites (Ethiopians); and there was no curse pronounced on Cush. As for the separatism urged upon the Jews, it was always based on the fear of the contamination of their faith by other religions, not on race. A man of any race was accepted as a convert to Judaism without regard to race. (Segregation and the Bible, by Everett Tilson, Abingdon Press.)

Segregationists, Tilson continues, "have not attempted a thorough study of the Biblical evidence on this question. . . . [If they had] they would have discovered innumerable instances of intermarriage between Hebrews and non-Hebrews. . . . If they had prepared a list of all parties to and products of mixed marriages,

they would doubtless have been greatly surprised at some of the names on it... Not only do Abraham, Joseph, and Solomon take unto themselves wives from people descended from Ham, but so also does Moses (Num. 12:1), and when Aaron and Miriam condemn him for this marriage the Lord sides with Moses (Num. 12: 7-8)."

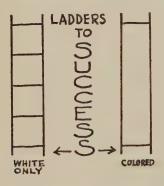
The Bible is no sure stronghold for those who believe that intermarriage is intrinsically evil or that racial separatism is the will of God. "The teaching of the Bible is clear. God is no respecter of persons. He made man in his own image. There is in the Scriptures no distinction among white man, black man, red, yellow, or brown." (National Council Message for Race Relations Sunday 1959.)

3. God gives us light on such questions through the use of our minds and experience as a human race. We should take note of the findings of scientific studies of racial differences and likenesses.

There is a growing wealth of such studies by anthropologists, biologists, historians, and sociologists. The origin of races, it seems, is not known to either the scientist or the Bible student. The scientists tell us that there are probably no "pure" races or individuals with an unmixed racial heritage.

"Peoples have come and gone in Europe for centuries. Wherever they went, some of them settled down and left children. Small groups were absorbed into the total population. Always the races moved about and intermarried." "As far as we know there are no immutable laws of nature that make interracial mixture

harmful." "There were great Negro states in Africa when Europe was a sparsely settled forest. Negroes made iron tools and wove fine cloth for their clothing when fair-skinned Europeans wore skins and knew nothing of iron.... Since the beginning of history an unusual collection of fortunate circumstances has been present, sometimes among one race, sometimes among another."



What about intelligence? "The differences (in AEF intelligence tests) did not arise because people were from the North or the South or because they were black or white, but because of differences in income, education, cultural advantages, and other opportunities." "Scientists... found that children with top scores turn up among Negroes, Mexicans, and Orientals." (The Races of Mankind, Public Affairs Pamphlet No. 85.)

Gunnar Myrdal recorded the fact that scientists found no basis for belief that the Negro and white races differ in intelligence or character because of biological heredity. "Although it is hard to measure what happens to a child's mind when he is brought up as an inferior, scientists have found that when they are treated more nearly as equals they show up increasingly well in intelligence tests." (The Negro in America, Public Affairs Pamphlet No. 95.)

It was Myrdal, too, who gave estimates that between 70 and 80 per cent of all American Negroes have some white ancestry. This is largely due to the system of concubinage initiated by the plantation aristocracy in which the white man's dominance over Negro women was sanctioned or tolerated. This kind of relationship is thought to be decreasing as are other types of illegal union. The states where this practice was more prevalent are largely the same as those which prohibit mixed marriages by law.

Legal marriages in the other states are said to be relatively few—perhaps increasing slightly as tolerance grows. It would be manifestly discriminatory to prohibit such marriages by law unless some grave physical or mental danger to the offspring could be shown. As has been noted no such danger has been found after much scientific study.

Will interracial marriages increase in number as mutual respect and sharing of rights and privileges become more prevalent? The social scientists are cautious about predictions on this. Robert Briestelt, chairman of the Department of Sociology and Anthropology in the City College of New York, says that studies of social scientists show that "the number of racial intermarriages in states where education is integrated is statistically insignificant." (Information Service, April 21, 1957. National Council of Churches.)

In answer to the question as to

whether open occupancy housing will increase intermarriages, Galen Weaver (in Social Action, November, 1957) answers: "Probably yes, to some slight extent. In this age when persons are exceedingly mobile, marriage partners are rarely found in immediate residential neighborhoods. Young people tend to marry their high school or college mates, fellow workers, persons they meet in the church, in the drama club, the recreational club and the like. As nonwhite groups improve their educational and economic status young people will have more and more in common in their tastes, ideals, and goals. Common ground is the soundest basis for stable family life."

Meanwhile, the Declaration of Human Rights of the United Nations states in Article 16: "Men and women of full age, without any limitation due to race, nationality, or religion shall have the right to marry

and found a family."

4. When such marriages are contemplated or consummated, Christian churches and their members should assume their rightful role toward the couple and their children.

We agree with the description of this role given in "Credo on Race Relations" as adopted by the Reformed Church in 1957. In part it runs: "We believe that the church misconceives its function when it actively hinders, forestalls, or decries the marriage of any two people who, loving Christ, love each other. ... We believe that when two people present themselves before God and the church for marriage within the

Scriptural context, the church unites them with the blessing and under the aegis of God and welcomes them as a family into the full Christian fellowship. We further strongly believe that when children born into this creative relationship receive the stings and outrages of a sub-Christian society, the Christian fellowship, as the body of Christ, binds up the wounds and heals the hurts of its injured members."

The report of the Second Assembly of the World Council of Churches records a similar judgment: "A minister... should advise young people when preparing them for the grave responsibilities of intermarriage both of the potential richness of such marriages and of the painful consequences in some situations, which consequences are often caused by the hardness of men's hearts and by cultural differences."

And so this "side issue" turns out to have a long history and a long answer. The findings cut across many ingrained traditions and may cause some pain-even a feeling of violating a "sacred trust" to those most deeply committed to other ways of thinking. Is not this the way new light and new duties have come to man through human history? The apostle Peter felt such conflict when he was called upon to accept Gentiles into the Christian faith, and the deepening meaning of the gospel continues to cause painful adjustment of old ideas to new light on God's will for our time.

### About <sup>#</sup>Books

Note: This issue of SOCIAL PROGRESS combines Program Pointers and book reviews. It suggests that one of the most important instruments of "program" in the local church can and ought to be its library. This is particularly true in the area of race relations. Although reading about persons of other races is a poor substitute for personal association, it can become a means of awakening interest in persons of other ethnic groups. Suburban white families, for example, may find that pictures and stories of people whom they would not ordinarily meet in the all-white suburbs are the only immediate introduction to the real world of nonsegregated living available to them.

Every church should have in its library books, pamphlets, and periodicals that are made available to the program planners, to the teachers, pupils, and church families. Systematic review and publicizing of books about intergroup relations, for example, should be carried out by the Christian education committee and should become a part of basic teacher training. Co-operative relationships with local public libraries can be established for the mutual benefit of both the church and the reading public. Consignments from the public library can sometimes be obtained for display and use by the church. The pub-

lic library may be encouraged to feature particular books.

The books presented below, with brief annotations, suggest the multitude of really fine material available in the field of race relations. Other books and periodicals, many of them previously reviewed in SOCIAL PROGRESS, are listed for the help of churches wishing to build a basic shelf in this field.

Race Relations and American Law, by Jack Greenberg. Columbia University Press, 1959. 481 pp. with index. \$10.00.

Few books deserve to be called monumental. This one does. While its price will definitely limit its purchase by private individuals, persons interested in racial justice should urge their church or community library to add it to the shelves. It is the only up-to-date treatise on the law of race relations in the United States. Its author is Assistant Counsel to the NAACP Legal Defense Fund and argued, among many others, the case for the plaintiffs that led to the historic May, 1954, decision of the U.S. Supreme Court.

Ranging from philosophy and an essay on "The Capacity of Law to Affect Race Relations" to "The Prospect" for the future role of law, it deals in detail with the legal aspects of discrimination and segregation in public accommodations, interstate travel, elections, employment, education, housing, criminal law, domestic relations, and the Armed Forces. The author cites and analyzes existing law, for example, which conclusively suggests that antimiscegenation statutes would be found to be unconstitutional if tested. A compact Appendix of nearly seventy-five pages, and an Index enhance the usefulness of the volume.

Quite apart from its promise of becoming a legal bible to lawyers arguing civil rights cases, Race Relations and American Law is a gold mine of insight and information to the lawmen actively interested in the whole subject.

Desegregation: Resistance and Readiness, by Melvin M. Tumin. Princeton University Press, 1958. 270 pp. \$5.00.

This is a book about what to expect from different groups of people in response to efforts to desegregate the public schools. It is based on a field study of the attitudes of white adult males in Guilford County, North Carolina. It was carried out under the direction of the Woodrow Wilson School of Public and International Affairs at Princeton.

Tested in five ways ranging from what they "thought" about Negroes to what kind of action they believed they would take when faced with real situations (in restaurant, schools, bus, etc.), the respondents were grouped according to how eleven factors affected their attitudes. Three prime factors were amount of formal education, occupational status, and exposure to mass media. Interestingly enough, five secondary factors included religious affiliation and church attendance.

The study indicates that there are no necessary connections between degree of prejudice and willingness to discriminate. Nor does one have to change the hearts of men in order to change their actions. Law, custom, moral pressure, ideological forces—all can intervene to prevent or support the translation of prejudice into discriminatory behavior. The people who seem to be most ready for de-

segregation are those who know the consequences of resistance and are unwilling to pay the cost, regardless of their private feelings about Negroes. Those most resistant tend to have little or no stake in the community and regard any improvement in the status of Negroes as a direct threat to their already precarious status. Between these two groups is the important but uncommitted majority who are most responsive to positive leadership.

This book seems to document carefully some of the assumptions that intergroup relations specialists have been operating on for some time now, assumptions that church folk ought to be familiar with.

Southern Schools: Progress and Problems, compiled, edited, and published by Southern Education Reporting Service, 1959. 174 pp. with index. \$4.75.

Almost since the Supreme Court decision on the public schools, an objective and factual monthly publication called *The Southern School News* has been an indispensable tool to those who would understand the current picture of desegregation in the South. Now the reporting staff of *The Southern School News* has gathered into a narrative an up-to-date summary of what has happened in the South since just before the Supreme Court decision on school desegregation.

The first half of the volume is highly useful to the layman who would have a bird's eye view of the situation; the second half puts the story together in terms of statistics for the scholar who may find they speak more eloquently than narrative. Population trends, school enrollment and attendance, tax revenue, expenditures ("dollars on a treadmill"), personnel, buildings and equipment, transportation, and special services (libraries, lunchrooms, etc.) tell a compact and dramatic picture of the dramatic changes taking place in the South since 1954. This is an excellent source book.

Segregation and Desegregation, by T. B. Maston. The Macmillan Company, 1959. 178 pp. \$3.50.

Dr. Maston is professor of ethics at Southwest Baptist Theological Seminary in Fort Worth. His book analyzes the meaning of the Supreme Court decision, what went into it. what it said and didn't say, what it implies to Christians. He defines with great care the terms, "separation," "segregation," "desegregation," "integration," and "amalgamation." The second half of the book is a Christian approach to race relations through the doors of Biblical teaching, Christian ethics, the church, and the world mission of the church. Maston's study closes with a statement of convictions and an exceedingly helpful (and hard to find, although everybody talks as though he has read them) text of both the 1954 and the 1955 Supreme Court decisions.

Incidentally, the book's Preface opens with a quotation from the March, 1957, issue of Social Progress: "Racial segregation is a problem of such size and urgency that it dwarfs all other social issues in American life today."

Racial Discrimination and Private Education, by Arthur S. Miller. The University of North Carolina Press, 1957. 136 pp. with index. \$3.50.

The private schools of the South have, for the most part, escaped the harsh light of controversy in which the public schools have been caught since the Supreme Court decision. Here a lawyer and professor of law at Emory University attempts to fill in the gap of information about this aspect of racial desegregation.

Of the nation's 15,000 private schools, 3,000 are located in the South in states with laws dealing with the segregation of the races. Professor Miller analyzes some of the sanctions working against the integration of these institutions: governmental action (for example, a state could cut off the tax exemption of a private college) and private opposition (organized violence or boycott, withdrawal of financial support, etc.).

The book is deficient in that it does not deal with the effects of denominational policy on church colleges or with the experiences of those private schools which have already successfully removed racial barriers to their student admissions, or in a few cases, in their faculty.

Christians in Racial Crisis, by Thomas F. Pettigrew and Ernest Q. Campbell. Public Affairs Press, 1959. 196 pp. with index. \$3.50.

Here is a sociological study of the behavior of clergymen during the months of crisis in Little Rock, conducted by two trained researchers from the Laboratory of Social Relations of Harvard University. Every minister who believes that "it couldn't happen here" would do himself a favor by reading and inwardly digesting the contents of this dispassionate and temperate analysis.

As Walter G. Muelder points out in his foreword to the book, "From a superficial point of view it would seem that the churches had failed Little Rock, but it is important to understand what actually happened and why it happened." The authors are convinced that the clergy play a crucial role and can play a decisive part in influencing the course of race relations in the immediate future. Their insights into the various types of clergy response to the conflict that rocked Little Rock for almost two years will probably raise in every minister who reads the book the "What would I have question, done?" The chapter titles are provocative: Things Pleasing to the Lord; Peace, Peace-When There Is No Peace; Running While Standing Still: The Way Up Is the Way Out. And their analysis of the significance of the interracial prayer group that met weekly during the entire conflict is especially revealing.

This is a volume that should be read by every minister. If it is not disparaging to a social researcher to do so, it may be appropriate to quote in connection with *Christians in Racial Crisis* Jesus' observation that "the sons of this world are wiser in their way generation than the sons

of light."

Racial Factors and Urban Law Enforcement, by William M. Kephart. University of Pennsylvania Press, 1959. 209 pp. with index. \$5.00.

This is a study made between 1952 and 1956 of the Police Department of the City of Philadelphia and the problems of race relations both within the force and between the force and the Negro citizens. Its purpose is to provide analyses useful to police training in intergroup relations and statistical data from which hypotheses in the field of urban race relations could be drawn by social scientists.

The study reveals some interesting and valuable material for social action groups and inner-city ministers. Kephart, for instance, finds definite "prejudicial attitudes" among a majority of white policemen. There is also clear indication, by admission, that both white and Negro patrolmen are more strict on Negro offenders than on white. Negro patrolmen, abashed by the towering crime statistics of the race, "harbor a moral indignation" against Negro criminals.

Problems in the promotion of Negroes on the force, the assignments to certain duties such as to patrol cars with white officers, and relations with the Negro press are clearly delineated in the study. Each chapter is followed by a terse summary, and the author concludes with a series of recommendations for the general improvement of policy and practice.

## Some Basic Books and Periodicals on Race Relations

A Manual of Intergroup Relations, by John P. Dean and Alex Rosen. University of Chicago Press, 1955. \$3.75. The basic handbook of practical principles and techniques for both amateurs and professionals concerned about reducing segregation and discrimination.

The Racial Problem in Christian Perspective, by Kyle Haselden. Harper & Brothers, 1959. \$3.50. Probably the best analytical approach to a practical as well as theological understanding of American race relations available today.

Prejudice and Your Child, by Kenneth B. Clark. The Beacon Press, Inc., 1955. \$2.50. The classic statement of the effects of segregation on white and Negro children with suggestions as to how to protect them from its effects. The book draws upon the psychological data cited by the U.S. Supreme Court in its historic decision that stated "separate schools are inherently unequal."

The Fears Men Live By, by Selma Hirsh. Harper & Brothers, 1955. \$2.75. A popularly written distillation of the findings of psychiatrists, psychologists, social and political scientists about the roots of prejudice.

The Wall Between, by Anne Braden. Monthly Review Press. 1958. \$5.00. The true story of the purchase of a house, its subsequent bombing, and the trial and conviction of the purchasers (not the bombers) in Louisville, Kentucky—notable chiefly for the remarkable insight and objective reporting of the events and the motives that went into them.

Neither Black Nor White, by Wilma Dykeman and James Stokely. Rine-hart & Company, Inc., 1957. \$5.00. A sympathetic and constructive pulse-taking of the South in the present period of transition—explodes the myth of "the solid South."

What's Right with Race Relations, by Harriet Harmon Dexter. Harper & Brothers, 1958. \$4.00. A clear and heartening composite picture of the good things that are happening today all over the country in schools, shops, churches, and residential areas with respect to improving racial justice.

Pittsburgh Courier, 2628 Centre Avenue, Pittsburgh 19, Pa. \$6.00 a year.

Journal and Guide, 719–723 E. Olney Road, Norfolk, Va. \$5.00 a year.

Ebony, 1820 South Michigan Avenue, Chicago 16, Ill. \$3.50 a year.

Interracial Review, 20 Vesey Street, New York 7, N.Y. \$2.00 a year.

Interracial News Service, National Council of Churches, 475 Riversides Drive, New York 27, N.Y. \$2.50 for two years.

New South, 63 Auburn Avenue, Atlanta 3, Ga. \$2.00 a year.



#### Dear Sir:

I have recently received my first copy of Social Progress, the October, 1959, issue...

The Program Pointers are particularly good. Of the two lead articles, I found the second one, "The Affair Between Church and Culture," by Roger L. Shinn, to be interesting, well written, and comprehensible. However, "The History Makers," by C. Wright Mills, is pure pedantry. It probably overwhelmed the audience when given as a speech with its pseudoprofundity, but as an article its pontifical absurdities are more obvious if the reader takes the time to discover them in the mass of tortured prose.

Mills himself admits that his article presents an "immoderate and biased view of America"-it certainly does! His bias is exemplified by his failure to include in his indictment the political and economic power of some of the labor unions. He cites the atomic bombing of the peoples of Hiroshima and Nagasaki as evidence of a lack of human morality, but, as someone has said, if there had not been a Pearl Harbor, there would not have been a Hiroshima. Would it have been a more moral act to have withheld the atomic bomb, extended the war, and permitted thousands of soldiers unnecessarily to die in battle?

There is, of course, some truth and many a half-truth in Mills's article, but they are buried in a maze of pessimistic philosophy, and in individualistic observations and assumptions that offer little hope or guidance to the Christian. I hope that this article is not typical of those to come.

—Perry Mason Yonkers, New York

#### Dear Sir:

If we in the churches wake up to the warnings and suggestions of Mills's "The History Makers" (and, may I add, of George Kennan's recent publications and of Lewis Mumford's "Ethics of Extermination" in the October Atlantic Monthly), we may exercise some decisive influence yet upon the course of history. The Presbyterian churches, after all, are notable strongholds of "businessmen" ("militarists"?), "intellectuals," and "power elite": a citadel of leadership, for better or for worse.

The SEA staff is to be congratulated for offering us such an extraordinarily learned, relevant, hardhitting, readable plea for world responsibility. Please find more such articles!

> —Terrence N. Tice Birsfelden, Switzerland

#### Dear Sir:

I want to commend you for the series of articles appearing in the November issue of Social Progress dealing with the Middle East. This is the kind of material that is very constructive when it is presented in the manner in which you have presented it. The plan and organization are well conceived, the writing is

lucid and interesting. Although you have had a relatively brief space in which to present the material, it is remarkably comprehensive. More important than anything else it avoids dogmatic conclusions about an area where to dogmatize is perilous. Nevertheless, you point out some helpful clues for study and thinking. It is an area of the world in which I travel frequently and with which I have been familiar during most of my adult life.

I commend you for this study as being the kind of education that can be helpful to the churches.

I was glad to note you had come upon the excellent work by Denis Baly, whose book I reviewed some time ago for *The Middle East Journal*.

-Edward L. R. Elson Washington, D.C.

#### Dear Sir:

Please discontinue sending So-CIAL PROGRESS to me. Furthermore, remove my name from any mailing list you might have or may be contemplating.

> -H. Tinman Lockport, Illinois

## Dear Sir:

Congratulations to you on the six articles in the November issue of Social Progress. The articles [by Mills and Shinn] in the October issue were very thought-provoking and disturbing.

My only disappointment in the [November] issue is the stand taken by the Commission of the Churches on International Affairs, which I realize you are not responsible for, but

are merely reporting. I refer to the Commission's statement on review of the United Nations Charter. I completely disagree that we have to wait for more favorable circumstances in order to attempt a review of the Charter. It is useless to encourage that the present Charter be used more fully because all nations know that it is ineffective in dealing with the major problem for which it was created—namely, maintaining world peace.

How about some articles in SOCIAL PROGRESS on the whole problem of UN Charter review? We may wake up someday to the fact that Mr. Khrushchev has once more beaten us to the draw and is himself advocating Charter review.

—Betty Hutchinson Dover, Delaware

## Dear Sir:

Your December "cartoons" are clever, but can we afford to make sport of those who are at least trying to preach the gospel of Christ? Your casual readers may henceforth miss many a good message while chuckling at the clergyman's resemblance to one of these "birds."

-A Conscientious Protester

## Dear Sir:

"What do our readers think about using sermon issues of Social Progress?" Here's one who thinks the idea is great! Your December job was your finest as far as I'm concerned. The sermons with Tom Arthur's biting caricatures were incisive, decisive, and excitive!

Yes, sir!! Let's keep the info com-

ing "preachable" and "readable."

I imagine we are all a little spoiled by the oversophistication of The New Yorker, Time, etc., but possibly here is an example of "the sons of this world [as]...wiser... than the sons of light."

We can go too far in being too clever, too cunning, too cool man cool, but there is a place in our age for the gospel "in all its fulness" presented in a pungent, pithy, and even piquant manner.

More power to ya!

—James A. Adair Aliquippa, Pennsylvania

#### Dear Sir:

Just have been reading your December issue of Social Progress and think it is excellent. This issue has inspired me anew with the challenge and "interestedness" that socially responsible sermons may have. Let's have more of this "relevant" material!!!

Hats off to you for the prophetic word in the October issue.

---Charles F. Stratton Ballston Spa, New York

#### Dear Sir:

I think possibly that with a little more effort and some added charity it will be possible for me to forgive one Tom Arthur, of Greenfield, Indiana, for drawing those hideous caricatures of ministers which I find in today's magazine [December, 1959], but forgiving the editors for publishing such unfair and silly stuff will be quite another matter.

Certainly such stupid and unholy depicting of the men who preach the everlasting gospel can hardly make it easier to find young men willing to unite their efforts with such a gang of nitwits as are pictured in those cartoons. I am sorry you were asleep at the switch when somebody got the idea that it would be fun to take us for a ride. Please do not do it again, I beg of you.

> —W. E. Smith Lawton, Iowa

#### Dear Sir:

Your issue on "The Prophetic Pulpit" [December, 1959] deserves plaudits galore. Each article is provocative and timely. However, your cartoons were the outstanding attraction. They seem to say so much so effortlessly. What a sermon they preach to those of us who are ministers!

Kudos to Tom Arthur.

-Robert M. Marsano Arkport, New York

## Dear Sir:

I have attempted on at least five occasions to read the December issue of Social Progress, but each attempt has been interrupted by my lingering glances at those "clergy-birds."

I have been a faithful reader up until this issue. If you want my undivided reading attention—please no more "clergybirds." They are too distracting and/or disturbing.

Keep up the wonderful work you have been doing in attempting to keep us "birds" informed and/or in flight.

-William T. Soule Shawnee, Kansas

## WHAT'S HAPPENING

## In the Churches

Bringing Christians together in Covenants of Occupancy, first suggested by the 168th General Assembly, has been a means of expressing Christian concern in housing for many United Presbyterians.

Among those churches which have initiated Covenants of Open Occupancy is the First Presbyterian Church, Ann Arbor, Michigan. Their experience in successfully initiating the Covenant program will be helpful to others contemplating such action. The following is a brief description of the steps taken to introduce the program in the Ann Arbor church:

- 1. The Covenant was studied and discussed by the social education and action committee of the church, and careful consideration was given to the best time and way of presenting it to the ruling body of the church. Here, as at every other point, the counsel and advice of the minister were invaluable.
- 2. The following month, a recommendation was made to the governing board that they endorse both the Covenant and the racial pronouncements of the General Assembly of the church, with the request that this be voted on one month later. At this time, each member of the board was given copies of the racial pronouncements and the Covenant, as well as

other pertinent material on the subject, which the committee had ordered. All members of the church were sent a pamphlet on the subject at this time.

3. During the month of consideration of the Covenant by the board, the social education and action committee held a meeting especially for board members who might wish to ask questions and to have an opportunity to discuss the pros and cons of Covenant acceptance.

4. After the endorsement of the Covenant by the board, the committee sent out a special "SEA Newsletter," dealing with the need for such a covenant, myths and facts about housing integration, our Christian concern, and the Covenant itself. This went to every church member, urging each to sign.

5. The Sunday following the issuance of the newsletter, the Covenant was printed on the front of the morning worship bulletin, and one of the ministers preached on the subject. An abundance of literature pertaining to open occupancy appeared that week and has been continually available on the church literature racks.

6. A Book of the Covenant of Open Occupancy was prepared to remain as a permanent record in the church, with removable sheets for signatures of individuals. These sheets were made available at group meetings within the church and are also available each Sunday morning

in three different locations, one being on a table before the front door of the church and attended by a member of the committee. In this way, people are continually reminded and challenged to take a stand themselves.

- 7. Meetings held on the subject of the Covenant by the committee included the showing of the filmstrip Crossroads at Cedarmont.
- 8. The Covenant was mentioned in every church bulletin and newsletter since its adoption, to keep people reminded. As other groups endorsed it, each was mentioned, also its progress in our own church and denomination.
- 9. Once the Covenant is established in the local church, the way is opened for its introduction to the next broader governing group of the denomination, with the possibility of its spread throughout the state and national organization.

Copies of the Covenant of Open Occupancy, background information, additional suggestions for introducing the program, and a listing of resource materials are available from the Department of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pa.

Social education and action seminars held each year in Washington and at the United Nations offer exceptional opportunities for men and women of varying interests and vocations to study on-the-scene the inner workings of the Federal Government and the United Nations and to discuss Government policies of particular interest and concern.

This year the seminar program

has been enlarged to include more opportunities for participation and to broaden the scope of inquiry into world affairs. The program includes:

Rural Seminar—The Christian Farmer and His Government (Washington only), February 2-4, 1960.

Churchmen's Washington Seminar—Your Government and You (Washington only), February 16-19, 1960.

World Affairs Seminar I— Churches and Rapid Social Change, February 23-26, 1960.

World Affairs Seminar II— Christians and Foreign Policy, March 21-24, 1960.

Youth Seminars I and II—Youth, the Church, and International Affairs, June 19-25; July 10-16, 1960.

For further information, write to: Department of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pa.

San Francisco Presbytery was a co-sponsor with the Bay Area Human Relations Clearinghouse of a conference on racial discrimination in housing held recently in San Francisco, California. The conference, which had as its theme, "Where We Live," was called to explore the extent, causes, and effects of discrimination in housing throughout the Bay Area, and to seek solutions and encourage community action to further equal opportunity to all people regardless of their race, religion, or national ancestry.

This pace-setting presbytery, through its active SEA Committee, is currently engaged in investigating and discussing the church's role in relation to many other areas of concern, such as pornographic literature, state lotteries, employment practices, Federal aid to education, and problems of mental health. Projected is a study of local community power structure. A workshop on "United Presbyterians and Politics" is being planned for March, 1960.

An unusual seminar designed to promote friendship, understanding, and peace will take a limited number of ministers, professors, doctors, businessmen, and others to Europe, Russia, and the Near East this spring for a study of the people and

their problems.

The seminar to be known as the "American Seminar to Europe" will itinerate through Sweden, Finland, Russia, Turkestan, Turkey, the Arab States, Israel, Jerusalem, France, and England. At all points the group will meet with Government and religious leaders. The trip by ship from New York will start June 11 and return August 9, and the cost will be \$1,795; by air from New York to New York (June 20 to August 3) will cost \$1,895.

The leader of the seminar is Dr. Jerome Davis assisted by Dr. Henlee Barnette. Dr. Davis, formerly professor at Yale Divinity School and president of the Eastern Sociological Society, has traveled extensively in Europe and Russia and speaks Russian. He is personally acquainted with top Government and religious leaders in all countries to be visited. Dr. Barnette, professor of Christian Ethics at Southern Baptist Seminary (now on sabbatical leave studying at Harvard), has traveled widely.

For further information write to Dr. Jerome Davis, 489 Ocean Avenue, West Haven, Conn., or to Dr. Henlee Barnette, 55 Sacramento Street, Cambridge 38, Mass.

"Religion, Community Life, and Chicago's Housing" will be the theme of an interfaith conference in Chicago planned for April 26-27. The conference will be sponsored jointly by the Department of Citizenship Education and Action of the Church Federation, the Archdiocesan Conservation Council of the Roman Catholic Church, and the Union of American Hebrew Congregations.

The United Presbyterians in the Chicago area are being urged to hold study groups on the conference theme to inform church members regarding one of the crucial aspects of common community life, and to prepare representatives for participating in the conference.

Interested in social work? Churches and church-related agencies and institutions throughout the United States, and in other parts of the world, need professionally trained social workers. The demand far exceeds the supply. Available positions are many and varied.

To help meet the need, professional education for social workers in churches and church-related agencies is now being offered in a combined program of graduate study offered by the McCormick Theological Seminary and the School of Social Service Administration of the University of Chicago.

The program requires three years

of study, and includes: (a) the full, regular social work curriculum of the university and (b) selected courses at the seminary in religion and social welfare under church auspices. The successful completion of this program will qualify the student for professional service and for membership in the National Association of Social Workers,

Since students are admitted only in the autumn, applications should be filed preferably before April 1. Students expecting to receive the bachelor's degree in the spring or summer may apply before graduation.

Scholarships are made available through the seminary for the three years of study. Students may also apply for university scholarships and fellowships for the final year of study. Loans are available. Detailed information may be secured by writing to: Department of Church and Community, McCormick Theological Seminary, 800 West Belden Avenue, Chicago 14, Ill.

The October, 1959, issue of Social Progress reported that the Synod of South Dakota was troubled by the advertisements in *Presbyterian Life* of certain real estate in Florida. Before Social Progress came off the press, the officers of the Synod of South Dakota and the management of *Presbyterian Life* conferred constructively and resolved the matter in question.

The advertising in *Presbyterian* Life did not reveal, or even hint, that the real estate was racially restricted. An alert minister of the Synod of South Dakota answered the advertisement, scrutinized carefully

the material that was sent him, discerned racial restrictions, and brought the matter to *Presbyterian Life*'s attention through his synod. The advertising was thereupon rejected as to all future publication.

The need for active concern and legislative action in relation to the issues of capital punishment and penal reform was officially endorsed recently by the Synod of Oklahoma. Encouragement and guidance were given to local churches and presbyteries in a resolution reaffirming the pronouncement of the 171st General Assembly concerning capital punishment and penal reform. The synod urged that:

1. The local congregation, under the guidance of its session, should investigate the conditions of the jail

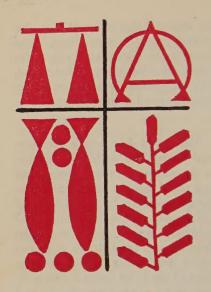
in its community.

2. Each presbytery, as it acts through its social education and action committee, should seek concerted education and action to effect legislation to improve the penal systems for Arkansas and Oklahoma. Suggested areas of improvement are:

(a) prisoner rehabilitation; (b) qualified, trained personnel; (c) adequate salary for prison officials and guards; (d) merit system for employees; (e) removal of the "patronage system."

3. A thorough study be made by the local churches and the presbyteries of the system of capital punishment as practiced by the state; further, that the study be followed by direct contact with legislators in an effort to bring about the removal of or change in capital punishment laws

as practiced by the state.



## MAN'S DAILY NEEDS

in the context of his ultimate need—the olive branch of peace, the scales of justice, the loaves and fishes of daily sustenance, the alpha and omega of the Word—all in the light of the cross.

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